

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 24th May 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	14th May 1890.
2	"Ave Maria" ...	Calcutta	.....
3	"Divakar" ...	Ditto	.....
4	"Gaura Duta" ...	Maldah	.....
5	"Kasipore Nibasi" ...	Kasipore, Burrisal	30	Second fortnight of Bysakh 1297 B.E.
6	"Purva Bangabasi" ...	Noakholly	.....
7	"Purva Darpan" ...	Chittagong	700	
8	"Uluberia Darpan" ...	Uluberia	.....	14th May 1890.
9	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....
<i>Weekly.</i>				
10	"Arya Darpan" ...	Calcutta	102	12th ditto.
11	"Bangabasi" ...	Ditto	20,000	17th ditto.
12	"Bangala Exchange Gazette" ...	Calcutta	.....
13	"Burdwan Sanjibani" ...	Burdwan	302	13th ditto.
14	"Chandra Vilash" ...	Berhampore	250	
15	"Charuvarta" ...	Sherepore, Mymensingh	500	12th ditto.
16	"Chattal Gazette" ...	Chittagong	800	
17	"Dacca Prakash" ...	Dacca	1,200	18th ditto.
18	"Education Gazette" ...	Hooghly	885	16th ditto.
19	"Faridpur Hitaishini" ...	Faridpur	.....
20	"Garib" ...	Dacca	3,000	
21	"Grambasi" ...	Uluberia	800	19th ditto.
22	"Gaurab" ...	Ditto	.....
23	"Guru Charana" ...	Calcutta	.....
24	"Hindu Sanjika" ...	Beauleah, Rajshahye...	300	
25	"Jagatbasi" ...	Calcutta	750	
26	"Murshidabad Patrika" ...	Berhampore	508	
27	"Murshidabad Pratinidhi" ...	Ditto	350	
28	"Navavibhakar Sadharani" ...	Calcutta	600	
29	"Pratikar" ...	Berhampore	600	16th ditto.
30	"Rungpore Dik Prakash" ...	Kakinia, Rungpore	205	
31	"Sahachar" ...	Calcutta	500	14th ditto.
32	"Samaya" ...	Ditto	3,808	16th ditto.
33	"Sanjivani" ...	Ditto	4,000	17th ditto.
34	"Sansodhini" ...	Chittagong	800	
35	"Sakti" ...	Dacca	.....	13th ditto.
36	"Santi" ...	Calcutta	3,722	
37	"Sarawat Patra" ...	Dacca	300	
38	"Som Prakash" ...	Calcutta	1,000	19th ditto.
39	"Srimanta Saudagar" ...	Ditto	.....
40	"Sudhakar" ...	Ditto	2,580	
41	"Sulabha Samachar o Kusadaha" ...	Ditto	800	16th ditto.
42	"Sulabh Samvad" ...	Ditto	.....	17th ditto.
43	"Surabhi o Patika" ...	Chandernagore	700	16th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
44	"Dainik o Samáchar Chandriká" ...	Calcutta ...	1,500	18th to 22nd May 1890.
45	"Samvád Prabhákar" ...	Ditto ...	800	16th to 22nd ditto.
46	"Samvád Purnachandrodaya" ...	Ditto ...	300	16th to 22nd ditto.
47	"Banga Vidyá Prakáshiká" ...	Ditto ...	500	15th to 22nd ditto.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
48	"Dacca Gazette" ...	Dacca ...	.....	19th May 1890.
HINDI.				
<i>Monthly.</i>				
49	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling ...	20	
50	"Kshatriya Pratiká" ...	Patna ...	200	
<i>Weekly.</i>				
51	"Aryávarta" ...	Calcutta ...	1,500	29th April 1890. 15th May 1890.
52	"Behar Bandhu" ...	Bankipore ...	.....
53	"Bhárat Mitra" ...	Calcutta ...	1,653	
54	"Sár Sudhánidhi" ...	Ditto ...	500	
55	"Uchit Baktá" ...	Ditto ...	4,500	
56	"Hindi Samáchar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
57	"Jám-Jahán-numá" ...	Calcutta ...	250	
URDU.				
<i>Weekly.</i>				
58	"Aftal Alum Arrah" ...	Arrah ...	300	
59	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	.....
60	"Anis" ...	Patna ...	.....
61	"Gauhur" ...	Calcutta ...	196	
62	"Sharaf-ul-Akbar" ...	Behar ...	150	
63	"Al Punch" ...	Bankipore ...	.....
64	"Urdu Guide Darussaltanat" ...	Calcutta ...	340	
65	"Raisul-Akhbari-Moorshidabad" ...	Murshidabad ...	.....
URIA.				
<i>Monthly.</i>				
66	"Asha" ...	Cuttack ...	.....
67	"Taraka and Subhavartá" ...	Ditto ...	.....
68	"Pradíp" ...	Ditto ...	.....
69	"Samyabadi" ...	Ditto ...	.....
<i>Weekly.</i>				
70	"Dipaka" ...	Cuttack ...	.....	3rd & 10th May 1890.
71	"Utkal Dípiká" ...	Ditto ...	444	3rd & 10th ditto.
72	"Samvad Váhika" ...	Balasore ...	205	1st & 8th ditto.
73	"Urya and Navasamvád" ...	Ditto ...	600	30th April & 7th May 1890.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
74	"Silchar" ...	Silchar ...	500	
<i>Weekly.</i>				
75	"Paridarshak" ...	Sylhet ...	450	

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Sakti*, of the 13th May, says that Mr. Warburton, of the Punjab Police, is greatly oppressing the people. This Mr. Warburton, apart from his oppressions, has contracted a debt of seventy thousand rupees, and Government, though aware of this fact, is taking no steps in the matter. The Punjab Police, it would seem, are perpetrating with impunity and in broad daylight cruelties which even the Nawab Serajuddowlah could not have perpetrated with like impunity.

SAKTI,
May 13th, 1890.

2. The *Burdwan Sanjivani*, of the 13th May, says that the Burdwan Police is a most inefficient body of men. The other day a theft was committed in the house of Babu Debendra Nath Sarkar, a pleader, and though information was given to the Police in due time, and the thieves and the things stolen could be easily identified, the thieves are still at large. Thefts frequently occur in the town, and the Police are unable to trace the culprits. The Police ascribe their inability to detect offenders to the insufficiency of their detecting staff. If this be true, the Magistrate and the District Superintendent of Police will, it is hoped, take steps to have the detecting staff increased.

BURDWAN SANJIVANI,
May 13th, 1890.

3. The same paper says that the Magistrate of Burdwan has recently passed an order prohibiting people from easing themselves on the bank of the Banka opposite to the town of Burdwan. But as the Police are indifferent in the matter of arresting the men who violate this order, it has practically remained a dead letter.

BURDWAN SANJIVANI.

4. The *Sahachar*, of the 14th May, refers to the destruction of dogs in Calcutta by order of the Commissioner of Police, and says that these poor animals, instead of being killed, should be deported to some island.

SAHACHAR,
May 14th, 1890.

5. The *Uluberia Darpan*, of the 14th May, says that theft has become very rife in the town of Uluberia. Thefts have been repeatedly committed without the culprits being traced in a single case. The authorities should therefore send some detectives to the place.

ULUBERIA DARPAN,
May 14th, 1890.

6. The *Bhārat Mitra*, of the 15th May, says that the investigation into the case of police oppression at Umritsur should have been conducted by a Commission, and not by the Police authorities themselves. Rumours are already afloat that the Police are resorting to force in this investigation. It would seem that the Indian Police are rather oppressors than protectors of the people.

BHARAT MITRA,
May 15th, 1890

7. The *Samaya*, of the 16th May, cannot disbelieve the *Tribune* newspaper's account of the oppressions committed by the Umritsur Police. The writer is glad to learn that the Lieutenant-Governor of the Punjab has ordered an enquiry into the matter. But before the enquiry is commenced, Mr. Warburton ought to be suspended, for if he remains in office there may be difficulty in the way of a full disclosure of the facts of the case.

SAMAYA,
May 16th, 1890.

8. The *Sulabh Samvad*, of the 17th May, says that the Police, notwithstanding the efforts made by Government to improve its morality, will remain as corrupt as ever unless Government recognises the necessity of taking notice of the private character of its officers and servants in this department. Men of immoral character can never be expected to perform their duties

SULABH SAMVAD,
May 17th, 1890.

honestly. Government has only to remove from the police all men of bad character in order to see how much better the country fares for one measure only.

(b)—*Working of the Courts.*

AHMADI
May 14th, 1890.

9. The *Ahmadi*, of the 14th May, expresses a hope that the British Government will not be slow in imitating the example set by the Government of the Nizam of appointing female Commissions to examine female witnesses in criminal cases.

BANGABASI,
May 17th, 1890.

10. The *Bangabasi*, of the 17th May, says that the money spent on translation in the civil courts is a wholly unnecessary expenditure. In the mofussil Courts, the munsifs and sub-judges are natives, so also are the parties, the mukhtars and the pleaders. The only man in the Civil Courts of a district who is a European is the District Judge; but he is a civilian of long experience, and he has had to pass examination in the vernaculars of the country. And so, so far as he is concerned, there is no necessity for translation.

It is only in the High Court that there are judges who do not understand the vernaculars of the country. They are the four barrister judges. But the other judges are either native or civilian, for whom translation is unnecessary. And so by making a slightly dexterous arrangement for the trial of appeals all necessity for translating the records of cases in the High Court can be dispensed with.

It is thus clear that no translation is needed in the civil courts of Bengal, from the highest to the lowest, for the convenience either of the parties or of the judges. But, then, there are the European barristers of the High Court. And where will they be without translation? The popular belief accordingly is that the translation department of the High Court has been still kept up solely for the benefit of the European barristers practising on the Appellate side. This means injustice perpetrated upon a whole people for the convenience of a handful of foreigners. And injustice like this is possible only in a country like India. Yes, Government, too, has no doubt its share in the profits of this translation work. And that is another reason why that work is still done.

The cost of translation, which is enormous, has to be borne entirely by the parties. But the burden has become a little too heavy, and people cannot bear it any longer. Government, however, turns a deaf ear to their complaints lest the barristers should suffer in consequence of any concessions made to the people.

It is undeniable that Government is very careful not to injure the interests of the barristers. If it were not so, notes of evidence would not be taken down in the lower courts in English, the judgments of the lower courts would not be recorded in English, and English translations of vernacular passages would not be interpolated in the records of cases.

This translation work is a gross injustice to the country, for which the Chief Justice is chiefly to blame, and for which Government, too, must be blamed as aiding and abetting the Chief Justice in its perpetration. No amount of profit from the civil courts will satisfy the Government, and it is therefore always crying "more, more."

(c)—*Jails.*

AHMADI,
May 14th, 1890.

11. The *Ahmadi*, of the 14th May, complains that the religious feelings of Hindu and Mussulman prisoners in the Indian jails are wounded, and the observance of religious practices among them is systematically discouraged. The blame of course rests ultimately with the Government, and it is to be hoped that it will speedily pass orders to set matters right in this respect.

(d)—Education.

12. The *Sakti*, of the 13th May, says that it has been for a long time hearing complaints about the management of the Manickgunge school in the Dacca district, and is surprised that the authorities of the

The Manickgunge school in the Dacca district.

school are making no attempt to correct the evils complained of. Study is utterly neglected, and the boys, from the first to the last form, are growing insubordinate and immoral. The students in the boarding house are having it all their own way, without check of any kind from any quarter. All this forebodes a rapid decline of the school, for no respectable man will send his boys to it to be spoiled in this way. Baboo Dina Nath Sen, Inspector of Schools, should take immediate steps to set right this school.

SAKTI,
May 13th, 1890.

13. The same paper says that as the Calcutta University is the most irresponsible body in the world, there is nothing to wonder at in the delay in the publication of the results of the last Arts examinations. The University has got a new Registrar and a new Vice-Chancellor, and yet it is working on as scandalously as before. It seems, therefore, that the time has come for changing the Sub-Registrar, who is all in all in the University, and to whose inability and neglect the whole of the present University mismanagement is due. The Senate should no longer remain indifferent in the matter.

SAKTI.

14. The same paper expresses disapproval of the scheme for the transfer of Sub-Inspectors of Schools every five years on the following grounds:—

SAKTI.

(1) Frequent transfers will prevent the Sub-Inspectors from acquiring a thorough knowledge of the people of any place, and they will, therefore, be unable to discharge their duties satisfactorily.

(2) The Sub-Inspectors being very poorly paid, frequent transfers will be a great hardship to them from a pecuniary point of view. The Director of Public Instruction and the Inspectors should be careful not to take hasty action in this matter.

15. The *Burdwan Sanjivani*, of the 13th May, refers to the *Bangabási* newspaper's agitation against Mr. R. C. Dutt's History of India in Bengali, and observes as follows:—

BURDWAN SANJIVANI,
May 13th, 1890.

The *Bangabási* newspaper and Mr. R. C. Dutt's History of India in Bengali.

Does not the editor of the *Bangabási* know what the nature of the teaching is which is imparted to the boys reading in the English schools of this country? Is it not a fact that the boys reading in these schools receive un-Hindu instruction and read un-Hindoo books? If so, what is the meaning of the *Bangabási* newspaper's agitation against Mr. R. C. Dutt's book? Does the editor of that paper think that Hinduism will be saved only by excluding Mr. R. C. Dutt's book from the schools? Considering that the text-books in use in all the schools of this country are full of un-Hindoo and anti-Hindoo ideas, one is at a loss to see why Mr. R. C. Dutt's book alone should be found fault with. An agitation having for its object the exclusion from the schools of all books containing un-Hindoo teaching may be well worth attempting. But the agitation against Mr. Dutt's book alone will be attended with no other effect than diminishing the sale of that one book. The editor of the *Bangabási* has vented his spleen against Romesh Baboo because Romesh Baboo calls Ram and Krishna creations of the imagination. But he forgets that though Professor Max Muller and other European scholars have denied the divine origin of the Vedas and the divinity of Ram and Krishna, yet their books, which are subversive of all the cherished notions of the Hindus and their

belief in the truth of their own religion, are read by Hindoo boys. And can Mr. Dutt's book possibly do more harm than is done by books written by European scholars?

In the missionary schools Hindu children read the Bible and are daily told that their religion is full of superstition. But the religious sensibility of Hindu society is not hurt on that account, and it is certainly strange news that the society, which tolerates this has been thrown into convulsions by the publication of Mr. Dutt's book.

PRATIKAR,
May 16th, 1890.

16. The *Pratikár*, of the 16th May, says that a native Vice-Chancellor being at the helm of the University, the public had expected that matters would fare better than heretofore. But the native Vice-Chancellor and the increase in the number of examiners notwithstanding, the results of the University examinations are as late in coming out as usual.

SURABHI-O-PATAKA,
May 16th, 1890,

17. The *Surabhi-o-Patáká*, of the 16th May, refers to the *Bangabási* newspaper's attack on Mr. R. C. Dutt's History of India in Bengali, and remarks as follows:—

If the principle adopted by the *Bangabási* newspaper in its criticism of Mr. R. C. Dutt's book is accepted as a correct rule of criticism for all school-books, then most of the text-books on geography and physical science, most of the books written in English, and all histories dealing with the Hindoo period, will have to be excluded from the schools. And will the *Bangabási* dare to propose such a measure?

SANJIVANI,
May 17th, 1890.

18. A correspondent writes to the *Sanjivani*, of the 17th May, from Chuadanga to the following effect:—

The head-master of the Krishnagunge school in the Nuddea district.

A student of the Chuadanga school, named Bamacharan Mookharji, who was expelled for immoral conduct, has taken his admission into the Krishnagunge school without a transfer-certificate from the former institution. The head-master of the Chuadanga school enquired of the authorities of the Krishnagunge school how they admitted the boy without the necessary certificate, but received no answer from them.

The Inspector of Schools, Baboo Radhika Prasanna Mookharji, should not hesitate to make a searching enquiry into the matter.

SANJIVANI.

19. The same paper is at a loss to understand whether Government is really in earnest in the matter of improving the morality of school-boys. Its actions are

School-boy morality in Bengal.

such as to give rise to serious doubts about the sincerity of its professions in this respect. Example, it is said, teaches better than precept. But Government seems to be all for precept and not at all for example. It has, indeed, never, since the commencement of English education in this country, displayed particular care or anxiety to set good examples of character before school-boys. Captain D. L. Richardson, for instance, was a perfectly characterless man. He used to live with a native woman in the house which now goes by the name of the Albert Hall, and the black-bordered *saree* flying on the roof of that house was a scandal among his students. He also encouraged his pupils to visit the English theatres. His pupils, accordingly, became characterless like himself, and when the small pond south of the Hindu College buildings was expanded into the present beautiful tank, its bed was found full of wine bottles emptied by the pupils of the learned Captain.

The head of the Education Department himself at that time bore no better character than Captain D. L. Richardson.

There have been characterless Professors in later times too. The late Mr. Rees, of the Presidency College, used to come to his classes with the

smell of liquor about him. And another European Professor, some time ago, did the same thing. This latter gentleman is now an Inspector of Schools, and it must be extremely edifying for mofussil boys to have such an Inspector moving about among them. Government is exhorting the boys to improve their morality, but it is sending drunkards as Inspectors among them.

There was also a Professor in the Engineering College who used to get drunk and resort to places of ill-fame while out with his pupils on surveying work. On one occasion some of his boys stole into his camp in his absence, and drank the contents of his wine bottle.

The writer knows of another Inspector of Schools who is given to drinking, and of a Principal of a College who bears a bad moral character.

Government has up to the present paid no attention to the moral character of the teachers. Its attention was several times drawn to the immorality of several members of the Education Service who are still found in the safe enjoyment of their salaries. From its top to its bottom the Education Service is interspersed with men of questionable morality. It is a hateful sight indeed to see immoral superior officers passing orders on subordinates of no better morality for the formation of the character of boys of tender age. One can hardly keep one's temper on seeing such duplicity—duplicity which is so widely prevalent. Formation of character is an impossibility under such circumstances. Government may be able to do many strange things, but it is surely not in its power to make that possible which, from its very nature, is an impossibility. If it is therefore really anxious to improve school-boy morality, it should at once dismiss all immoral teachers and Inspectors from its service.

20. The same paper has the following on the reply given by the Government of Bengal to the gentlemen who submitted a memorial against the Committee of Management of the Bethune College:—

The Government of Bengal and the Bethune College Committee.

Sir Steuart Bayley must have been misled, or he could not have given such a reply. Sir Steuart has given the whole credit of the present improved condition of the institution to the Committee of Management. But the following statement will show that he is wrong in doing so. In 1877, on the occasion of the annual distribution of prizes to the pupils of the Bethune School, Sir Ashley Eden distinctly stated that he was not satisfied with the condition of the school, that Government did not consider it expedient to spend anything like the large amount it was then spending on the institution, and that if the Committee did not soon arrange for the education of girls of more advanced years, Government would be obliged to place its management in the hands of men whom it should consider fitter for the work. Even this warning failed to produce the desired effect. And so when in the following year Sir Richard Garth, the President of the Committee, went to Lady Lytton in order to ask her to preside at the distribution ceremony, Her Excellency declined the request, saying that she was not satisfied with the condition of the school when she visited it on a previous occasion, and had therefore no desire to visit it again. She also said that she had visited the excellent female school at Ballygunge only a few days back, and was sorry to find that whilst such an institution was falling into decay for want of funds, Government was spending a large amount every year on the Bethune School, where only girls of a tender age received instruction, and that this policy of Government could not have her approval. Mr. Monmohan Ghosh then asked Sir Ashley Eden to preside, but Sir Ashley replied that as no improvement had been effected in the condition of the school since his last visit to it, he could not but speak in strong language of the Committee, and if they were prepared to listen to such language he would have no objection to preside. His Honour also said that he would be glad to distribute prizes if

SANJIVANI,
May 17th, 1890.

the Committee could manage ere long to amalgamate the Banga Mahila Vidyalaya with their own institution. This second expression of the Lieutenant-Governor's displeasure roused the Committee from their lethargy, and in July 1878 the Banga Mahila Vidyalaya was amalgamated with the Bethune School. And then began the era of improvement of the Bethune School. But owing to the habitual negligence of the Managing Committee, the improvement has not been as rapid and thorough as might have been desired. In the year 1878 one candidate passed the Entrance Examination from the school. But the Committee showed no inclination to open college classes for her further education, until Baboo Durga Mohan Das, at the request of a gentleman, visited Mr. Croft, who said that the matter had not been brought to his notice by the Committee, or he would have gladly made the necessary arrangements. And Mr. Croft at once consented to open a College department with such men on its staff as might be recommended by Baboo Durga Mohan and his friends. The result of the Entrance Examination was published in January 1879, but the College classes were not opened till June of that year. Again, it was due to the same creditable "efforts and care," of which so much has been made in the Government's letter, that Baboos Durga Mohan Das and A. M. Bose, who had been members of the Committee of the Banga Mahila Vidyalaya, were not taken into the Committee of the Bethune School till one whole year had passed after the amalgamation.

The above will clearly show how far the present success of the institution is due to the "efforts and care" of the Managing Committee. Sir Steuart himself may be ignorant of the facts above stated. But Sir Alfred Croft cannot surely have forgotten them so soon. And it is natural to suppose that His Honour has not come to a decision in the matter without consulting Sir Alfred.

To speak again of the Committee's care and desire for the improvement of the institution. The Committee consists of the following gentlemen :—

Justice Gurudas Banerji.	Mr. Monmohan Ghosh.
Sir Ramesh Chandra Mitra.	„ A. M. Bose.
Raja Piyari Mohan Mukharji.	Baboo Durga Mohan Das.
Mahamohopadhyaya Mahesh Chandra Nyayaratna.	„ Umesh Chandra Dutt.
Rai Radhika Prasanna Mukharji Bahadoor.	„ Janaki Nath Ghosal.
	Dr. P. K. Roy.

Of these gentlemen the first four have now no girls of their families in the school, and it is doubtful if they ever had. The Rai Bahadur had one daughter in the school some time ago, but she was removed while only in the 5th class on her being married. He has still another daughter and a niece in the school, but they are not likely to be allowed to remain long enough to read in the higher classes. Messrs. Ghose and Bose send their daughters elsewhere for education. Baboo Durgamohan Das, although he sent his daughters to the Bethune School, was yet compelled more than once to have them removed therefrom. Baboo Janaki Nath's daughter is being educated in this institution ; but why, it may be asked, are not the girls of his father-in-law's family sent to this school for education ?

It is therefore clear that the majority of the members of the Committee take no personal interest in the institution, either because they send their daughters elsewhere for education, or because they do not wish to give their daughters high education. How could the Government therefore say that the present improvement in the condition of the school is wholly due to the exertions of the Committee ? It is no wonder that Government should make such a statement. But it is really a wonder that the Government of which Sir Steuart Bayley is the head should make such a statement. His Honour is again requested to appoint a Committee to enquire into the charges brought by the memorialists. If such a Committee is appointed, not

only will the charges already brought be proved to be correct, but fresh exposures will be made.

It was indeed very inconsiderate of the Lieutenant-Governor to refer back the memorialists to the Committee, who took no notice of their complaints on several previous occasions. If the memorialists have any sense of self-respect, they will at once remove their daughters from the institution. It was stated in a previous issue of this paper (see Report on Native Papers for week ending the 19th April, paragraph 16) that many among the memorialists objected to the appointment of Baboo Rasiklal Banerjee as a teacher, because Rasiklal was reported to have committed bigamy. But the Committee did not listen to the objection, and Baboo Rasiklal got his appointment. That the charge against Rasiklal was not unfounded will appear from the letter which was published in a previous issue (see Report on Native Papers for week ending the 3rd May, paragraph 11), and the contents of which have been corroborated by many independent witnesses. Baboo Rasiklal has made his case worse by denying this charge of bigamy, and thus telling a downright falsehood. This teacher is, however, a great favourite with the Lady Superintendent, who entertains a very high opinion of him. That a school numbers among its teachers one who is capable of such duplicity does not speak highly of its moral tone.

21. The *Som Prakásh*, of the 19th May, says that the jurisdiction of the

SOM PRAKASH,
May 19th, 1890.

A new University at Dacca.

Calcutta University now extends over an area too large to enable it to discharge its duties satisfactorily. A separate university, with Dacca for its centre, and including all East Bengal within its jurisdiction, should therefore be established. An increase in the number of universities has been necessitated by the progress of education in this country. England is a very small country, but it has many universities.

22. The *Dainik-o-Samáchar Chandriká*, of the 22nd May, says that

DAINIK-O-SAMACHAR
CHANDRIKA,
May 22nd, 1890.

Mr. R. C. Dutt's History of India
in Bengali.

Government has pledged itself not to introduce into the Indian schools any text-book which wounds the religion or religious feelings of any Indian community. And there is no denying that Mr. R. C. Dutt's History of India contains matter which will wound the religious feelings of the Hindus. Whether what Mr. Dutt has said about the Hindu religion is correct or not is a wholly irrelevant question, and one which Government has no business to enter into. The only question of importance is whether Mr. Dutt's statements on the subject of the Hindu religion are calculated to wound Hindu religious feeling or not. If they are so calculated, Government should consider itself under an obligation to take proper steps in the matter. The existence of similar statements about the Hindu religion in other school-books will be no justification of Mr. Dutt's book. One theft does not justify another. The matter can be easily settled by ordering the removal from Mr. Dutt's book of such matter as is calculated to wound Hindus' religious feeling.

23. The *Kásipore Nibásh*, for the second fortnight of Baisakh, says that

KASIPORE NIBASI,
Baisakh, 1297 B. E.

Mr. R. C. Dutt's History of India.

the authorities of the Education Department have paved the way for a revolution in Hindu Society by introducing Baboo Ramesh Chandra Datta's Indian History as a text-book for the vernacular scholarship examination. Baboo Ramesh Chandra has disposed of the Hindu Purans in 92 pages, and he has not therefore been able to support his conclusions by arguments, and those conclusions must therefore be accepted upon his *ipse dixit*. He has pronounced Ram, Sita, Bhim, Arjun, &c., to be myths. The writer has no wish to enter into a controversy with Baboo Ramesh Chandra about the correctness or otherwise of his conclusions. When the very existence of God is a disputed question it is but natural that there should be disputes about His

incarnations. Greater men than Baboo Ramesh Chandra have tried to prove that God is only a recent imaginary conception of man. It is therefore no wonder that Baboo Ramesh Chandra should pronounce the incarnations of God to be imaginary creations. But it is a question whether the children of those who believe in God and his incarnations should be taught athiestical opinions, and whether the children of one community should be forcibly taught the doctrines of another community. Why shake the faith of Hindu children in their own religion by teaching them that their gods and goddesses are mere myths? It is no part of a historian's work to refute one set of religious opinions and to set up another in its place. Such work clearly lies beyond the province of history. Indeed, it is treachery on the part of the historian to teach any religious doctrine under the pretext of teaching history. And it is also treachery on the part of Government to lay the axe at the root of a religion, under the pretext of teaching history, after having given the promise of religious neutrality to the people. Baboo Ramesh Chandra may be excused if he really felt called upon by the nature of his task to deal with the subject of the Hindu religion. But Government was surely under no obligation to fix his history as a text-book. It is the writer's firm belief that the adoption by Government of Baboo Ramesh Chandra's history as a text-book will wound the religious feeling of the Hindus and create disturbances among them. Government is therefore earnestly requested to abolish Baboo Ramesh Chandra's history as a text-book without a moment's delay.

(e)—*Local Self-Government and Municipal Administration.*

AHMADI,
May 14th, 1890.

24. The *Ahmadi*, of the 14th May, says that the native hotels in Tangail are in a horribly filthy state. These as well as the grog-shops, which are at present situated in the very heart of the bazar, should be removed therefrom. The attention of the municipality is invited to the matter.

SOM PRAKASH,
May 19th, 1890.

25. The *Som Prakash*, of the 19th May, refers to the memorial of the rate-payers of Calcutta to the Lieutenant-Governor, and requests His Honour to carefully go through the grounds set forth in the memorial before arriving at a decision. Sir Henry Harrison being the author of the new Municipal Act, His Honour should take care not to consult that officer about the memorial before him. In view of the hardship which the enforcement of the new Act is sure to cause to the rate-payers, the Lieutenant-Governor will, it is hoped, see his way to grant the prayer of the memorialists.

KASIPORE NIBASI,
Baisakh, 1296 B.E.

26. The *Kasipore Nibasi*, for the second fortnight of Baisakh, says that the population of the town of Burrisal is too large for its area, and therefore suffers greatly from time to time from cholera and small-pox epidemics. An enlargement of the area of the town and a redistribution of the population over the enlarged area will not only improve the health of the town, but also conduce to its well-being in other ways. The following suggestions, in view of the proposed enlargement, are commended to the notice of the authorities:—

- (1) The Hindu burning-ground and the Mussulman burial-ground should be removed to Amanatgunge, at the extremity of the town, to the north of the inquest house or to some solitary place on the eastern bank of the Burrisal river.
- (2) The Burrisal police-station, which has been encroached upon by the river, should be removed to the site of the present burning-ground of the Hindus.
- (3) Kaunia, on the north of the town, and some other village on its west, should be fixed as the quarters of the prostitutes.

(f)—Questions affecting the land.

Dacca Prakash,
May 18th, 1890.

27. The *Dacca Prakash*, of the 18th May, says that the permission given by Government to ryots in certain divisions of Bengal to pay rent by means of postal money-order will, as shown below, cause considerable inconvenience to the zemindars:—

Payment of rent by postal money-order.

1. Under the provisions of section 55 of the Bengal Tenancy Act, a tenant can declare the year or the year and instalment to which he wishes any payment of rent made by him to be credited, and the zemindar is bound to credit the payment accordingly. This will make it possible for the ryot to send to the zemindar by means of postal money-order any sum less than the amount of rent due, and will thus compel the zemindar to sue him for small arrears of rent. For the zemindar's omission to bring suits for the recovery of such arrears may in time come to be regarded as a proof of his being entitled to a smaller rent, to the rent, that is, which has been actually paid to and received by him for years together. The zemindar will therefore henceforward have to choose between a reduced rent and a harassing litigation. When the facility now offered to the ryot did not exist, it was only on rare occasions that he wanted the zemindar to credit any payment on account of rent to the current year, while any arrear rent still remained unpaid.

2. While the zemindar, who does not surely wish to ruin his ryots by litigation, will have to go on making the expense required for keeping tehsildars for the collection of rent, the ryot will avail himself of the system of payment of rent by postal money-order.

3. The simultaneous working of the two systems, namely, collection through the agency of the tehsildar and collection by means of postal money-order, will greatly increase the labours of the zemindar, who will have to always keep ready a statement of arrears of rent recoverable from each ryot, to credit each ryot with the payment made by him by postal money-order, and to keep the tehsildar informed of the payments thus received by him in order that the latter, while demanding small arrears from the ryots who owe the same, not may trouble those among them who have already paid. The zemindar will also find great difficulty in squaring his accounts with the tehsildar.

The writer regrets that while Government is always making rules and regulations for the benefit of the ryot, it is doing nothing to facilitate the recovery of his just dues by the zemindar. Under the existing law the zemindar has to spend at least twenty-five thousand rupees, and to undergo a good deal of trouble too, in order to recover rents amounting to only five hundred rupees from as many tenants. Are there many zemindars in the country able to do this? It therefore behoves Government to attend to this matter, or the popular impression will be confirmed that it is its desire not to enable the zemindar to realise his rents, and thus gradually to appropriate to itself every zemindary in this country.

28. The *Dainik-o-Samachar Chandrika*, of the 18th May, is glad to learn that, at the instance of Mr. Smith, Commissioner of the Presidency Division, the

Payment of rent by money-order.

Lieutenant-Governor has given permission to the ryots in that division to pay their rents by money-order. This is certainly good news for the oppressed ryots of Jessore, who are being pestered with suits for arrears of rent instituted by the indigo planters. But the Lieutenant-Governor's order will not come into force before the 1st day of July. In the meantime, Mr. Smith will, it is hoped, save the weak ryots from oppression by the indigo planters. It would have been well if the order had come into force at once. As the payment of rent by money-order will involve the ryots in

DAINIK-O-SAMACHAR
CHANDRIKA,
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additional expenditure in the shape of money-order fees, the practice should be introduced only in those districts in which there are quarrels between ryot and zemindar, and not in the districts in which amicable terms exist between the two parties.

(g)—*Railways and communications, including canals and irrigation.*

BURDWAN SANJIVANI
May 13th, 1890.

29. The *Burdwan Sanjivani*, of the 13th May, supports the application which has been sent to the railway authorities, asking them to open a station between Saktigurh and Memari somewhere near

A new station on the East Indian Railway line.

the place where the railway line crosses the Grand Trunk Road. A station at that place will benefit the people of a large number of villages and will increase the traffic on the line. It is hoped that the authorities will favourably consider the application.

BURDWAN SANJIVANI

30. A correspondent of the same paper complains of the miserable condition of the roads at Debipur, a village in the district of Burdwan. The people of the village have been paying the road cess for a

The condition of roads at Debipur in the district of Burdwan.

long time, and yet no good roads have been constructed in it. The authorities should look to the matter.

AHMADI,
May 14th, 1890.

31. The *Ahmadi*, of the 14th May, says that the want of a waiting-room at the Porabari steamer ghât on the Eastern Bengal State Railway greatly inconveniences passengers, and especially respectable

A waiting-room at the Porabari steamer ghât on the Eastern Bengal State Railway.

Hindu females. In fact, the outrage done to a Hindu female the other day, by the crew of a native boat in which she was passing the night, could not have been committed if there had been such a waiting-room. The local authorities should at once direct their attention to the matter.

ULUBERIA DARPAN,
May 14th, 1890.

32. The *Uluberia Darpan*, of the 14th May, has heard various complaints against the toll-collector of the Bansberia lock in the Midnapore Canal. The principal complaint against him is that he subjects people

The toll-collector of the Bansberia lock in the Uluberia Canal.

to a deal of trouble by unnecessarily delaying the grant of passes to boats.

ULUBERIA DARPAN.

33. The same paper says that as the road from Gujarpore to Rakhalpore in the Uluberia sub-division of the Howrah district, which was constructed by the Uluberia Local Board, was not properly beaten

The road from Gujarpore to Rakhalpore in the Uluberia sub-division.

and covered with grass plots, it is now in an extremely miserable condition, and, if not at once repaired, will disappear in the ensuing rainy season. The Local Board should therefore spend some additional money on the road with a view to secure its permanence.

PRATIKAR,
May 16th, 1890.

34. The *Pratikar*, of the 16th May, says that the object of Government in spreading a network of railway lines over the country is simply to impoverish the

Government's railway policy.

people. These lines are doing more to ruin them pecuniarily than to improve their material condition. Thanks to railway extension, the public debt is daily increasing, and the Government does not feel concerned about it. It always finds ready purchasers of its securities, and the Indian Exchequer, which is filled with money belonging to the Indian tax-payers, is always open and can be drawn upon for the requisite interest. But there is, after all, no use complaining of all this, for Government is resolved to do what it pleases.

BANGABASI,
May 17th, 1890.

35. The *Bangabasi*, of the 17th May, says that the road from Rayna to Burdwan has become impassable for want of repairs. It is reported that three thousand

The road from Rayna to Burdwan.

rupees have been granted for making the necessary repairs. But nothing has yet been done towards the performance of the work.

Want of road in a village in the Jhenidah sub-division of the Jessore district.

want of roads.

36. The same paper says that the residents of Panami in the Jhenidah sub-division of the Jessore district are greatly inconvenienced for

BANGABASI,
May 17th, 1890.

(h)—General.

37. The *Sahachar*, of the 14th May, says that the income-tax was revived by Lord Dufferin for the purpose of meeting the expenditure incurred on the

SAHACHAR,
May 14th, 1890.

frontier defences. But as these defences have been completed, and the budget shows a surplus of three crores of rupees, cannot the public ask when will the tax be abolished? The tax in question is unsuited to a country like India, and its imposition has caused great dissatisfaction in the country. It is true that this is the only tax which affects the European officials. But while these officials amply recoup themselves for their payment of the tax by their Simla allowances, the tax falls with unusual severity on the poor. The Civilian financiers of this country are unwilling to take the trouble of devising taxes which will replenish the Exchequer without causing hardship to the people, and they are therefore very fond of the tax whose imposition dispenses with the necessity of exercising financial ingenuity. As the tax is causing great dissatisfaction and hardship in the country, it ought to be abolished.

The order in the Durbhunga Temple case.

38. The *Uluberia Darpan*, of the 14th May, fully approves of the Lieutenant-Governor's resolution in the Durbhunga Temple case. Transfer must be considered an adequate punishment in the case of an officer of standing like Mr. Beadon. And Mr. Beadon has by his unreserved expression of sorrow for what he has done deserved the sympathy of the public. To persist in the agitation against him would not after this be in keeping with the well-known high-mindedness of the people of India. It is hoped that the Hindus of Durbhunga will not forget their national virtue in this connection.

ULUBERIA DARPAN,
May 14th, 1890.

39. The *Pratikar*, of the 16th May, approves of the appointment of Mr. Stevens to the Chief Secretaryship to the Government of Bengal.

PRATIKAR,
May 16th, 1890.

40. The same paper says that Government has imposed another restriction upon its servants. Heretofore all Government servants were prohibited from engaging in speculation, and they have now been ordered not to contract debts. But most native clerks in the service of Government are very poor, and cannot do without debts, not only for ordinary living, but also for marriages, *shradhs*, &c. They must therefore go on borrowing *banami*, and thus the effect of the Government order will be an increase of immorality among its poor native clerks.

PRATIKAR,

The administration of the Magura sub-division of the Jessore district.

41. The *Samaya*, of the 16th May, has the following:—

SAMAYA,
May 16th, 1890.

The writer does not know that such oppression as is being committed by the indigo planters during the administration of Sir Steuart Bayley was ever before committed in this country. The people of this country consider themselves enlightened and are proud of the civilised Government under which they are placed. But they are, nevertheless, looking calmly on while gross oppression is being committed so near Calcutta. This inactivity of theirs is certainly shameful to them. It is their duty to make an attempt to rescue the poor ryots from the hands of the indigo planters. If they stand up as one man against the oppressions of the indigo planters, it will be impossible for Sir Steuart Bayley not to take remedial measures. That in 1859-60 the people of Bengal were saved from the oppressions of the indigo planters is simply because, fortunately for

them, the Lieutenant-Governor, the Commissioner, and other high officers of Government of that time, were in their favour. But they are not likely to be equally fortunate this time. Sir Steuart Bayley is undoubtedly a just and popular ruler; but he appears by his acts to be in some measure under the influence of his subordinates. As for Mr. Smith, the Commissioner of the Presidency Division, he loves Mr. Luson as his son. It is owing to these reasons that oppression in the Magura sub-division goes on unchecked. Mr. Luson is in the habit of disposing of cases while travelling on horse-back; he goes armed to arrest the villagers; he causes their houses to be looted. Is not all this fit matter for a Governmental enquiry? Mr. Luson's acts at Benodepore bear a resemblance to the slaughter of dacoits in Burma. If Mr. Luson had been a just and patient man, with a due regard for the dignity of the magisterial office he holds, he would not have personally visited Benodepore and with arms in his hand attempted to arrest the villagers, but would have simply ordered the issue of summonses against them. He did a very improper thing by writing a threatening letter to Baboo Bhupendra Kumar Roy, zemindar of Narail. The people have so scanty regard for him that they charge him to his very face with injustice and partiality. And if he had possessed any sense of self-respect, he could not have remained in the district of Jessore. Can anything be more discreditable to the British Government than that large numbers of ryots should leave their villages with their wives and children from a fear of the police and of indigo-planters? The story of the oppressions committed at Benodepore has certainly reached the ears of the Lieutenant-Governor, for Baboo Baradakanta Roy has telegraphed to His Honour on the subject. And His Honour's inaction after the receipt of that telegram is certainly culpable. If Sir Steuart Bayley wants to keep his reputation unsullied, he should remove Mr. Luson from Jessore, appoint an able and impartial officer in his place, and take the task of enquiring into the Benodepore incident out of the hands of Mr. Harris, Magistrate, and place it in those of some other officer.

The bulk of the population of Magura and Jhenidah are Mahomedans, and it is therefore to be regretted that the Mahomedans of no other place have come to their help. This shows how low that people have fallen, and why they have taken up an attitude of hostility to the Congress. Both Hindus and Mussulmans ought to come to the help of the poor oppressed ryots of Jessore. The respectable people of Jessore, on their part, ought to visit the Lieutenant-Governor and try to explain to him the real state of the disputes that are going on in the Magura and Jhenidah sub-divisions.

SAMAYA.
May 16th, 1890.

42. The same paper is sorry for the action of Government in the Durbhunga Temple case, Government promised that it would build a new temple in the place of the old one which has been demolished, but it has not kept its promise. It is no wonder, therefore, that the Hindus should feel aggrieved and incensed at this breach of faith by Government. A suit for damages has been instituted against Mr. Beadon, and it is rumoured that the Accountant-General has requested the Government of Bengal to pay the cost of Mr. Beadon's defence. This shows that the country is being governed not in the interest of its people, but in the interest of the officers of Government. The writer is anxious to know the Lieutenant-Governor's decision in the matter.

SANJIVANI,
May 17th, 1890.

Management of the indigo sub-divisions of the Jessore district.

43. The *Sanjivani*, of the 17th May, is of opinion that the executive charge of the Sub-divisions of Magura and Jhenidah may be left in the hands of Mr. Luson or of the officer recently posted to Jhenidah, but the criminal judicial power ought to be vested in a native Deputy Magistrate. If this is done, all suspicion of injustice in the trial of cases now existing in the minds of the ryots will be removed. As

matters stand at present, the suspicion which has taken possession of the minds of the ryots is not wholly unfounded. The *Pioneer* itself admits that the officers who receive hospitalities at the hands of the tea-planters or indigo-planters cannot be expected to do justice in cases between them and the coolies or ryots. And what the *Pioneer* says holds good in regard to Mr. Luson. This officer has been no better than a tool in the hands of Mr. Selby. Government cannot, therefore, act more unwisely than leave the judicial power in Mr. Luson's hands. Government can of course keep Mr. Luson in his place, if he has given proof of any extraordinary ability in the performance of judicial work. But if he has given no such proof he should be transferred at once, and a native Deputy Magistrate appointed in his place. It may be said that a native Deputy Magistrate may lean towards the ryots, as Mr. Luson is believed to be leaning towards the planters. But that is not at all likely; for a native Deputy Magistrate can have no relative among the ryots and can receive no hospitalities at their hands. No suspicion of unfairness in the trial of cases can therefore attach to him. A native Deputy Magistrate will, moreover, always be in fear of his European superiors. The appointment of Mr. Harris as Magistrate of Jessore has inspired some hope in the minds of the ryots.

44. The *Grāmvasi*, of the 19th May, says that there were many errors in the report on the last Census in Bengal, and hopes that the next Census report, which will be prepared under the supervision of Mr. O'Donnell, will be free from errors.

GRAMVASI,
May 19th, 1890.

Lord Cross on the Indian excise administration.

45. The *Dainik-o-Samāchār Chandrikā*, of the 19th May, says that in his recent despatch to the Government of India, Lord Cross has tried to exonerate that Government from the charges laid at its door by Mr. Caine and others, and has spoken approvingly of its excise administration. But his Lordship has evidently secret suspicions about the strength of his cause, and he has therefore declined the combat in Parliament, to which he has been openly challenged by Mr. Caine and his party. In its excise despatch the Government of India has repeatedly attacked Mr. Caine's positions. Mr. Caine has written in the newspapers repelling those attacks, and his triumph seems clear.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 19th, 1890.

III.—LEGISLATIVE.

46. The *Sahachar*, of the 14th May, says that, according to some, the Mahomedan population of India being small, the introduction of the elective principle into the Legislative Councils of this country will injure their interests and unduly increase the power and influence of the Hindus. Now the population of India is thirty crores, of which five are Mussulman and twenty Hindu. And the question to be now asked is, will this numerical disparity ever cease to exist? If not, and it is certain that it will not, would it be right to postpone a reform on the sole ground of this disparity? Considerations of caste and creed never influenced the administration of this country. Not to speak of Akbar and other Mogul Emperors who made no distinction between Hindu and Mussulman, even the present Native States of India do not make any distinction of that kind in the disposal of the posts in their gift. The Minister of a Hindu State is not unfrequently a Mahomedan, and the Minister of a Mahomedan State is not unfrequently a Hindu. The same impartiality is also observed by the British Government. And this state of things, it is certain, will not be altered in the least by the construction of elective Legislative Councils. Even if the proposals of the Congress are carried out, the Legislative Councils of this country will not be like the Houses of Parliament; for then, as now,

SAMACHAR,
May 14th, 1890.

their sole business will be to make laws, while all real administrative power, such as the appointment of officers, &c., will continue to be exercised, as now by, the Executive Government. It will be seen from this that the fears of those who apprehend evil consequences from the introduction of the elective principle into the Legislative Councils, are utterly unfounded. The construction of the Legislative Councils on an elective basis may possibly increase the number of the Hindu members of those Councils, but it is by no means certain that this will always be the case. For as fitness and ability will be the guiding principle of election, there will be nothing to prevent Mahomedan gentlemen like the Nawab Abdool Luteef from being elected as representatives of the Hindus. And even if the Mahomedan members be in the minority, there is no reason to think that the interests represented by them will suffer in any way. Since the introduction of municipal institutions into this country, the number of Mahomedan Municipal Commissioners has been smaller than that of Hindu Municipal Commissioners. But have the interests of the Mahomedans in matters municipal suffered in any case or degree on that account? Besides the provision empowering Government to nominate one-half of the number of members of these Councils will be sufficient to protect the interests of the minorities. The statement that the Hindu members of the Councils will use their power in a manner which will be disadvantageous to the Mahomedans is unfounded; for the educated members of both the communities have been always free from feelings of envy and jealousy. The Hindus co-operated with the Mahomedans in the indigo disputes which occurred thirty years ago, and they are even now co-operating with the latter in the indigo disputes in the Magura sub-division. As it is very difficult to conceive of Acts of the Legislature conferring benefits exclusively on any community, the predicted consequences of selfishness on the part of the Hindu members of the Councils will never appear. Those men, therefore, who think that the introduction of the elective principle into the Legislative Councils will do harm to the Mahomedan community are clearly acting under the *mantras* which have been artfully instilled into them by designing Europeans.

SAHACHAR,
May 14th, 1890.

47. The same paper says that by writing his recent despatch, advocating a partial introduction of the elective principle into the Legislative Councils, Lord Lansdowne has shown consummate statesmanship, great moral courage, and perfect independence in the formation of opinions on public questions. So far as the question of the reconstitution of the Legislative Councils is concerned, His Excellency has shown more courage and ability than Lord Dufferin, whose minute on the same subject may be justly regarded as an attempt to save his own reputation as a liberal statesman. The time has unquestionably arrived for introducing the elective principle into the Legislative Councils, and the Ministry in England will commit a grave error if, after Lord Lansdowne's despatch, they throw obstacles in the way of the proposed reform.

Lord Lansdowne and the reconstitution of the Legislative Councils.

EDUCATION GAZETTE,
May 16th, 1890.

48. The *Education Gazette*, of the 16th May, says that the agitation both here and in England in favour of a reform of the Indian Legislative Councils has greatly annoyed the *Pioneer* and other anti-native papers. The editor of the *Pioneer* asks, has the Government of India become so oppressive or have the Legislative Councils, as at present constituted, become so mischievous that their reform has become indispensable? No one of course says that the Government of India has become oppressive, or that the Legislative Councils are doing mischief to the country. But is it desirable that those Councils should always retain their monotonous character, and that no new life should be infused into them? Nobody says that the members of the Legislative Councils wilfully pass bad laws.

Reform of the Indian Legislative Councils.

But is it not a fact that in consequence of their imperfect acquaintance with the manners and customs of the country, laws are often passed by them which cause inconvenience and hardship to the people? Under these circumstances, would it not be desirable to have men elected by popular vote, who sympathise with the people and are well acquainted with the condition of the country, in order to help Government in its work of legislation? If Government wants to govern the country well, it ought to adopt the means which are best calculated to secure that end. Government knows that a reform of the Legislative Councils is desired by the people of the country; it is aware of the imperfections of these Councils, and it expects good results from their reconstitution. And it is for this reason that its attention has been drawn to the matter. And now that the Secretary of State has declared in favour of an enlargement of those Councils, who shall say that their constitution should not be overhauled and the elective principle introduced into them?

49. Referring to Lord Lansdowne's second despatch to the Home Government on the reconstitution of the Legislative Councils, the *Pratikar*, of the 16th May, says that Lord Lansdowne has won the

Lord Lansdowne on the reconstitution of the Legislative Councils.

thanks of the Indian public by recommending a partial introduction of the elective principle into the Legislative Councils on the advice of Sir Stuart Bayley and Sir Auckland Colvin. Whether the elective principle is introduced or not, it is enough that the rulers of the Indian Empire have recognised the fact that the Indians are fit to have the franchise conferred upon them, and it is gratifying to find that these rulers have seen their way to make the fact known to the people of England. That Lord Lansdowne has changed his mind on this subject makes India's case all the more strong; for the opinion which is formed after proper enquiry possesses greater weight than opinion formed hastily and without observation and enquiry.

PRATIKAR,
May 16th, 1890.

50. The *Samaya*, of the 16th May, says that Lord Lansdowne's recent despatch recommending the introduction of the elective principle into the Indian Legislative Councils, furnishes proof of His Excellency's moral courage and love of truth. Lord Dufferin wanted the moral courage which has been displayed by Lord Lansdowne. The former, so long as he was in power, tried to do harm to India, and recommended the introduction of the elective principle into the Legislative Councils only after the close of his Indian career. It is this consideration which has destroyed the value of his recommendation in the eyes of the people of India. Lord Lansdowne is a man of a very different stamp. Directly he has seen his mistake, he has come forward to correct it.

Lord Lansdowne on the reform of the Indian Legislative Councils.

SAMAYA,
May 16th, 1890.

VI.—MISCELLANEOUS.

51. Referring to Government's proposal to construct a bridge on the site of the Mahomedan burial-ground at Tallygunge, the *Ahmadi*, of the 14th May, says that Government will knowingly wound the religious feelings of the Mahomedan community if it abolishes the cemetery. The Lieutenant-Governor is earnestly requested to rescind the order, and thus to earn the gratitude of the Mahomedans.

The Mahomedan burial-ground at Tallygunge.

AHMADI,
May 14th, 1890.

52. The *Sahachar*, of the 14th May, says that there have been unusually hot summers in Bengal these three years. Even the oldest men living do not remember such heat as is being now experienced. The north-westerners have disappeared, and the hot wind known as the *loo* in the north-west has begun to blow in Bengal. The old tanks have silted up, and as no new ones are being excavated, people often suffer from scarcity of water. Wells should, therefore, be dug all over the country to furnish water for drinking

Increase of summer heat in Bengal.

SAHACHAR,
May 14th, 1890.

and agricultural purposes. The increase of heat in Bengal is due to the gradual upheaval of its surface. Government should now appoint a Commission to ascertain the effects of this upheaval on the rainfall and the general health of the country.

SURABHI-O-PATAKA,
May 16th, 1890.

53. The *Surabhi-o-Patáká*, of the 16th May, says that the letter written by a correspondent of the *Indian Mirror* newspaper on the recent incidents at

The Binodepore affair.

Binodepore, in the Magura sub-division of the Jessore district, having elicited hostile comments in the *Englishman* newspaper, the correspondent addressed a letter to that paper answering its criticisms. And the editor of the *Englishman* having refused to publish it in his paper, the correspondent has been compelled to publish it in the *Indian Mirror* newspaper. A perusal of this letter leaves no doubt in the mind that the recent events at Binodepore were regrettable in the extreme. But the authorities have not yet broken their silence in the matter. Baboo Barada Kanta Sirkar having sent a telegram to the Lieutenant-Governor on the subject of the looting of his house, Mr. Harris, the Magistrate, and Mr. Luson, the Joint-Magistrate, came to Barada Babu's house for the purpose of making an inquiry. Barada Babu told them with tears in his eyes that one of his daughters, a child of about three or four years of age, had died of very fright caused by the *lathials*, that his wife, who has been recently delivered, and a son five or six years of age, have not yet recovered from their illness caused by the fright, and that he himself had been a loser to the extent of about one thousand rupees. The result of the enquiry is not yet known. It is rumoured that witnesses have proved in the course of this inquiry that about a hundred houses were looted by the *lathials*. The people of the place believe that they will not obtain justice, because the officers of Government are opposed to them. It is hoped that Sir Steuart Bayley will take steps to dispel this belief from their minds.

SAMAYA,
May 16th, 1890.

54. The *Samaya*, of the 16th May, thus criticises Pundit Mahesa Chandra Nyayaratna's letter on the subject of Hindu holidays:—

Pundit Nyayaratna on Hindu holidays.

Pundit Mahesa Chandra ought not to have used the words "festival" and "holiday" in connection with the Hindu puja days. Perhaps his imperfect acquaintance with the English language accounts for the use of these words, for, strictly speaking, a Hindu puja day is neither a holiday nor a day of festival. The Pundit calls the *Dasahara* simply a bathing festival. But do not people also worship the river Ganges on that day? Again, the *Sivaratra* is not simply a day of fasting, as the Pundit calls it. It is also a day of worship, as the god Siva is worshipped on that day. The Chamber of Commerce simply asked the Pundit to furnish a list of the days on which actual worship is performed. And so in writing his reply the Pundit ought to have confined himself to that point. But, instead of doing that, he has put in additional notes stating whether a particular puja day is a holiday or a day of festival, and whether it is universally celebrated or is observed only by small sections of the people. These notes are irrelevant and unnecessary. A festival may be observed only by a small number of people; but would it be right or even practicable, on that account, to grant a holiday only to the few men who celebrate the festival. The Pundit knew why he was asked by the Chamber of Commerce to furnish a list of the Hindu puja days, and he should not have therefore replied to their request in the way he has done. The Pundit's attempt to please the Chamber of Commerce looks suspicious.

SANJIVANI
May 17th, 1890.

The Jessore question in the House of Commons.

55. The *Sanjivani*, of the 17th May, has the following:—

The *Statesman* is of opinion that, as the indigo affair in Jessore is still under the consideration of Sir Steuart Bayley, and as there is no reason to

suspect that His Honour will do injustice in the case, Mr. Bradlaugh has been ill-advised in referring to the subject in the House of Commons. The writer fully agrees with the *Statesman* that Sir Steuart's uprightness is above all suspicion. But Sir Steuart is guided by a bureaucracy, and the people of India know to their cost that the official bureaucracy in India is capable of doing injustice. The ryots of Jessore drew the attention of Government, almost a year ago, to the intolerable oppressions they were subjected to by Mr. Selby, and Government also took pains to enquire into the alleged grievances of the ryots. But, strange to say, it has not yet seen fit to publish the result of its enquiry. Government has also thought it expedient to transfer the native Deputy Magistrate of Magura, and post Mr. Lusson there. It is also allowing itself to be led by Mr. Lusson, who is himself entirely under the influence of Mr. Selby. The ryots are on the verge of ruin, and yet Government is not coming to any decision. No wonder, therefore, if the people have lost all faith in the Government. It is itself to blame for this.

56. The *Samvad Prabhakar*, of the 17th May, says that it has received from a very reliable source the following complaints against Mr. Sandel, Comptroller of Postal Accounts:—

- (1) A number of old and able officers who discharged their duties creditably under Mr. Dillon have been compelled to take furlough or resign.
- (2) The vacancies thus caused have been filled up by Mr. Sandel's favourites from Assam and Bombay, and not by promoting men from lower posts in the same office.
- (3) By changing the system of working Mr. Sandel has thrown the office work into confusion and caused great inconvenience to the clerks.
- (4) The clerks are made to drudge from 10-30 A.M. to 6 P.M.
- (5) Clerks entitled to increase of salary do not get such increase regularly.

The writer will be glad to know that the charges are false; but considering the source from which they come, there is little chance of their proving such. The Comptroller and Auditor-General of the Government of India is therefore requested to investigate these charges, and after that to take the steps he considers necessary.

57. The same paper, of the 19th May, does not see why the *Englishman*, the *Statesman*, and the *Pioneer* should be angry with the Jessore ryots for petitioning Parliament about their affairs. They have, after long suffering, come to the conclusion that Government is doing injustice to them, and so the course they have taken was the only course left to them under the circumstances. It is to be regretted that such things should happen during the administration of Sir Steuart Bayley. His Honour is therefore once more exhorted to appoint a Commission to do justice to the ryots.

58. The *Dainik-o-Samachar Chandrika*, of the 20th May, says that the ryots of the indigo concerns in Jessore having despaired of justice at the hands of Sir Steuart Bayley, have presented a petition to the House of Commons. It is quite inexplicable why Sir Steuart has not yet shown his usual uprightness in this indigo affair. The action of the ryots in bringing the matter to the notice of Parliament is not free from danger; for it may make even a ruler like Sir Steuart persist in the course he has taken. The orders of superior authority must be carried out, and who knows what undercurrent may begin to flow from Lord Cross down to the Assistant Magistrate in consequence of this petitioning of Parliament by the ryots of Jessore.

SAMVAD PRABHAKAR,
May 17th, 1890.

SAMVAD PRABHAKAR,
May 19th, 1890.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 20th, 1890.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
Apl. 30th, 1890.

SAMVADVAHIKA
May 1st, 1890.

DIPAKA,
May 3rd, 1890.

DIPAKA.

DIPAKA.

DIPAKA.

URIYA AND
NAVASAMVAD
May 7th, 1890.

URIYA AND
NAVASAMVAD.

59. The *Uriya and Navasamvād*, of the 30th April, and the *Samvād-vāhikā*, of the 1st May, are afraid of excessive heat and of want of water in the Balasore district. They state that the residents of the district have become impatient for a few showers of rain.

60. The appointment of an alien Bengali to the head punditship of the Balasore Zilla School, in supersession of the claims of competent natives of Orissa and in defiance of the public opinion of Balasore, has, remarks the *Samvād-vāhikā* of the 1st May, given great umbrage to the public, who have represented the matter to the Director of Public Instruction, Bengal.

61. The *Dipaka*, of the 3rd May, is glad to learn that moral teaching and teaching of drill will form regular courses of study in the schools of Bengal, and highly approves of the measure.

62. The same paper dissuades Mr. Worsley, the Commissioner of the Orissa Division, from deciding the appeals pending in his Court at Pooree, whither he is to proceed on tour, notwithstanding the fact that the parties to the same are residents of that district, and assigns, as one of its most important reasons, the fact that competent legal practitioners are not available at Pooree, and that the appellants and respondents must be put to great expense and inconvenience if they have to bring pleaders down from Cuttack.

63. The same paper calls upon all natives of Orissa occupying an independent position to hold public meetings with the object of expressing sympathy with and supporting Mr. Bradlaugh's Indian Councils Bill, and of denouncing Lord Cross's Bill.

64. Adverting to the reply which the Bengal Government has given to the enquiries of the Orissa Association regarding the policy and principles of Government in connection with the future settlement of Orissa, the same paper asks that if Government thinks that there is ample time before it to discuss and decide the same, why is it so impatient to survey lands in Orissa and to introduce Chapter X of the Bengal Tenancy Act (India Act VIII of 1885) into that Province? The writer exhorts the landlords and tenants of Orissa to join with the Orissa Association of Cuttack in protesting against the introduction of the Bengal Tenancy Act in its entirety or in part into that Province.

65. The *Uriya and Navasamvād*, of the 7th May, apprehends evil from the intolerably hot weather.

66. The death of Mr. Macaulay, late Chief Secretary to the Bengal Government, is mourned by all the native papers of Orissa.

67. A certain number of correspondents, calling themselves "A few gentlemen of Bhuddruck," have written to the *Uriya and Navasamvād*, of the 7th May, that the Sub-Inspector of Schools, Bhuddruck, is a leper, and that his leprosy has disabled him for efficient work. They say that the Sub-Inspector should be induced to retire or resign, if on no other ground, at least on the ground that an inspecting officer of his position, who is required by the nature of his duties to mix with a large number of teachers and pupils every week, should be free from any sort of contagious disease, much more from leprosy of a virulent type.

68. The *Utkaldipiká*, of the 10th May, strongly objects to the appointment of an alien Bengali, who does not know Uriya, to the post of head pundit of the Balasore Zillah School in the presence of competent local candidates.

UTKALDIPIKA,
May 10th, 1890.

69. The *Dipáka*, of the 10th May, reports that the Orissa Association have resolved to watch carefully the survey operations that are going on in the interior of Orissa, by sending delegates to the spot at its expense. It therefore requests the landlords and tenants of Orissa to contribute substantially towards the funds of the Association.

DIPAKA,
May 10th, 1890.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 24th May 1890.

